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WASHINGTON CATHEDRAL OPENS 75TH ANNIVERSARY YEAR

DPS 81256

WASHINGTON -- Washington Cathedral opened its 75th anniversary year Sept. 26 by blessing and raising a six-foot stone cross to the top of the Pilgrim Observation Gallery. The gallery, which crowns the west facade of the cathedral, will be completed in 1982.

It was a busy weekend at the cathedral, combining the annual Open House festivities, the raising of the cross, the annual meeting of the National Cathedral Association (the cathedral's national membership organization) and the opening sermon of the Episcopal Church diocese's year-long ministry of reconciliation.

Diocesan Bishop John T. Walker blessed the cross and invited some 6,000 onlookers "to join in our search for reconciliation and peace." The crowd applauded as the crane raised the cross, and bells pealed when masons signalled aloft that the cross was set.

Earlier in the day additional thousands had watched demonstrations of stone carving, stained glass, needlework, had heard the music of bells, voices, organs and bagpipes, and had enjoyed the carousel, balloons and bright Indian summer weather.

In his Sunday morning sermon, Canon Charles A. Perry, provost of the cathedral, promised the anniversary year "will evangelize and propagandize for reconciliation, mankind to God and mankind to his neighbor."

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Earlier he had told National Cathedral Association delegates about specific events planned for the anniversary year. A public forum on Veteran's Day Nov. 11 will consider "The Vietnam War--Unfinished Business." A special series of preachers during Advent will present the Christian perspective on reconciliation. The series features Presiding Bishop John M. Allin on Nov. 22, Walker on Nov. 29, Bishop John M. Burgess, retired Massachusetts diocesan, on Dec. 6, evangelist Billy Graham on Dec. 13, and Dr. Fredrica Thompsett, director of the Board for Theological Education, on Dec. 20.

Anniversary year events in 1982 include a service on Martin Luther King's birthday, Jan. 17, with Mrs. Coretta Scott King as speaker, and an historic exchange of pulpits during the week of Christian Unity on January 24, when Archbishop James Hickey will preach at Washington Cathedral and Walker will preach at the Roman Catholic cathedral. The anniversary year will end in September 1982 with the dedication of the west facade and the Pilgrim Observation Gallery.

Association president, Mrs. Charles C. Glover III of Washington, announced that funding of the construction of the Pilgrim Observation Gallery--an Association project since 1974--had been completed. The gallery, with its unique view of the Washington skyline, is expected to attract many visitors when it is opened.

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PICTURE CAPTION

(81256) Masons position a six foot stone cross atop the Pilgrim Observation Gallery as part of ceremonies launching a year-long celebration of the Washington Cathedral's 75 years of presence and ministry to the capitol and the nation.

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DIVERSITY, FIDELITY MARK ACC GATHERING

DPS 81257

By Charles R. Lawrence, II, Ph.D.
President, the House of Deputies

EDITOR'S NOTE: Since this was Dr. Lawrence's first meeting as the Episcopal Church lay delegate to the Anglican Consultative Council, DPS prevailed on him to share his personal reflections on the group and its work. These impressions, presented below are excerpted from his full report; a report that also contained the actions and addresses which were sent Sept. 24 (DPS 81249), and Oct. 1 (DPS 81253).

The Council is one of three Communion-wide bodies through which Anglicans seek to keep in touch with one another. The Lambeth Conference is made up largely of jurisdictional bishops and meets roughly every ten years while the Primates', which met in Washington, D.C. last spring, is made up of presiding bishops of the various autonomous churches which comprise our Communion. ACC is, therefore, the

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one body of the three that includes presbyters and lay people as well as bishops. In this respect it represents the governance of most of the provinces of a communion. According to my informal count, of the sixty-four members present, thirty-one were bishops, including fourteen archbishops. Nineteen were presbyters and fourteen were lay persons (four of the latter were women). The Archbishop of Canterbury, who serves as the permanent president of the Council, was present throughout our meetings, gave the sermon at the opening Festal Eucharist at Durham Cathedral, listened intently to debates in Plenary session, and was extraordinarily accessible to one and all.

Bishop John Howe, Secretary General of ACC, presented a thoughtful paper at the beginning of our first Plenary session. A major theme of that paper had to do with diversity and convergence. Bishop Howe noted that despite the great diversity among and within the churches of the Anglican Communion there are strong indications of convergence.

"Differences are not embattled as they were. More people are perceiving that they need what others can teach them. More people see differences that are capable of being overcome as impediments to the necessary thing -- the Gospel and mission of Christ. Perhaps nothing clarifies the Christian mind more...than an uphill struggle. Anyway, my experience through meeting Anglicans in homes and churches all over the world is of -- blessed word -- convergence," he said.

"...The Third World and the West can no longer live -- or worship -- apart; they know one another. Anglicans of South America not only know of Europe and Asia: often they have been there. The kind of relationship which facilitates the conferring together of the Anglican family was infinitely more difficult when the only conference available was held once in a decade, and when travel to it took weeks. But we are still talking somewhat in the realm of possibility. There are many who, perhaps because of their own self-confidence, remain unaware of much that is significant beyond their own coasts.

"For the Anglican Communion, at the heart of sharing, mission and universality, communication and relationships with other Churches is the role of the Anglican Consultative Council. It has a duty of service to all the Churches, and a single membership from all the churches of the family consisting of laypeople, clergy and bishops."

Diversity there was. The twenty-eight provinces and three united churches represented in the ACC membership came from nearly forty different countries. For the majority of those present, English was a second or third language. While some of us came from post-industrial societies, many came from societies which may skip the industrial revolution entirely, but where the problems of urbanization are already well known. One was also struck by the fact that our Communion is growing most in

parts of Africa and Asia while it is declining or at best holding its own in numbers in North America, the British Isles, Australia and New Zealand.

Central to the Council's deliberations were the fact and experience of worship. We began with a half-day of quiet and meditation led by the Rt. Reverend Neil Russell, retired Bishop of one of the dioceses in Tanganyika. Each day began with morning prayer and Eucharist led by delegates from different provinces and regions around the world. The rites of the Eucharists included those of the new alternative English rite, the new Canadian rite, the new South African rite and that of the United Church of North India. On occasion, scriptures were read in languages other than English and prayers were uttered in a dozen different languages. The same province that conducted morning prayer and Eucharist usually conducted evensong. Above all, in our two weeks together, we experienced ourselves as a worshipping community....

My most vivid impressions of ACC-V are of course the people. All had much to commend them and they represented their provinces and regions well. Let me just mention a few:

- The indefatigable, self-effacing, determined, very model-of-a Secretary General, John Howe. Bishop Howe is in many ways the architect and chief nurturer of the Council. ACC-V is his final ACC meeting as Secretary General, and he and his small but effective band of co-workers kept the Council going with extraordinary efficiency and love.

- John Denton, our Chairman, brought the dedication reflected in his ten years as a lay missionary in East Africa, his experience in business, and his expertise gathered from his work as a General Secretary of the General Synod of the Anglican Church in Australia, to the Chair. These combined with an irenic winsomeness made him an excellent presiding officer.

- Unconditional enthusiasm for the Gospel was evident in the Rt. Reverend Ban It Chiu, Bishop of Singapore.

- "Quiet, unassuming, boyish-looking, profound," describe French K. Chang-Him, Bishop of Seychelles.

- Descending from a family and people who fought tenaciously to keep their homeland, Lawrence Zulu, Bishop of Zululand, is a pacific warrior for the Gospel. One marvels at the sweet-spirited tenacity and deep Christian commitment of one who carries out his ministry amidst the reality of apartheid.

- Lecturer in kindergarten methods, active member of the South African Institute of Race Relations and wife of the Suffragan Bishop of Capetown, Sylvia Swartz brought much to our small group deliberations and to the Council as a whole. She,

too, transcends apartheid with rare dignity as a South African coloured.

● The Council's former Chair, Dr. Marion Kellerman, was frequently remembered in formal sessions and informal conversations. Her patience and tact as a presiding officer and her irrepressible wit contributed much to earlier meetings of ACC.

One could go on throughout the nearly hundred people who gathered at St. Mary's College. Each person represented a unique gift to our common ministry.

The Anglican Consultative Council, the Lambeth Conferences and the Primates' meetings help us increasingly to see ourselves as a single Communion. Sixty million Anglicans constitute a tiny leaven in the lump of the world, a small minority even among Christians. We are, however, a worldwide Communion and as such have global responsibilities to one another and mutually to the world. Some of us came from societies where we are tolerated, honored, respected -- and frequently ignored. Some of our fellow delegates came from societies in which they must walk a very tight political line, societies in which they find it necessary to mute their impulses to speak out against injustice and even to witness in circumlocutions. Among all my colleagues at ACC-V I found a deep commitment to Our Lord and fidelity to his cause.

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'LIVING SIMPLY' EXPLORES
CHRISTIAN LIFE STYLES

DPS 81258

NEW YORK -- A General Convention bid for a churchwide exploration of Christian life styles has resulted in the third book of the Jubilee Series entitled "Living Simply."

The Convention had asked that Episcopalians use 1982 for a major examination into the biblical and theological issues raised by economic disparities throughout the world and had authorized the National Hunger Committee and the churchwide hunger network to produce resource materials to help that probe.

It was edited by hunger staff officer, Dr. David Crean, and by Province I representatives to the hunger panel, Eric and Helen Ebbeson of Rye, N.H.

Crean explained that the book "is seeking to raise issues, not tell people 'they must...' or 'this is how....' We are offering a creative forum to help people ask themselves why they should look at these issues."

The book, he said, deals with two basic questions. "If, as reports such as the Global 2000, the Brandt commission and others suggest, we are facing a world of limited resources, how do we adapt? Then, are our current life styles consonant with the role of steward?"

The book consists of four sections, each of which is introduced by a biblical reflection. The twelve essays in the book are drawn from a variety of Christian points of view. Personal reflections of people in all walks of life, grappling with life style issues, round out the material.

The book is published by Seabury Press for \$5.95.

Crean said that a use guide to help parishes design curricula around the book's flexible format is being prepared and will be based, in part, on material drawn from a Province V gathering of hunger and Christian education network officers.

The Jubilee Series, of which "Living Simply" is one volume, has been a major effort of the hunger office during this current triennium. The first two books, "The Prometheus Question" and "Let the Earth Bless the Lord" explored energy and land use issues and a book on the arms race will complete the series.

The series grows out of mandates of the 1979 General Convention and is expected to have some impact on Church life over the rest of the decade.

"We've been busy this triennium publishing these books," Crean noted. "Our next task is going to be to get them into the life of the Church, to find ways to help people see that all of these -- energy, land, life style, arms, hunger -- are not separate issues, but interrelated and very much bound up in the biblical imperatives of justice, stewardship, indeed in the very concept of salvation."

He concedes that's a major task but sees it beginning to happen already. "Partly as a result of the recent reports on world resources, especially the Global 2000. I think that report is far too gloomy, but it did force people to begin to think about these things."

The constant references by Archbishop Runcie of Canterbury to a similar report on north-south relations have also been beneficial. "He used that report wherever he spoke in the United States and people became more conscious of the implications. That report (known as the "Brandt Commission" report) was practically a best seller in Europe. The archbishop helped us a lot in efforts to get some attention focused on it here."

Crean presses the Brandt report because "at least it offers some positive steps; not solutions, certainly, but it helps people to look with some hope and that is what we are trying to do with the Jubilee Series."

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PICTURE CAPTION

(81258) "Living Simply", an examination of Christian life styles, has been published by the Seabury Press as the third volume in the Jubilee Series of resources for issues raised by the General Convention. Edited by Dr. David Crean and Eric and Helen Ebbeson of the Episcopal Church National Hunger Committee, the book uses biblical reflection, essays, personal interviews and a resource section to help parishes and Christian communities undertake a study of living in a world of limited resources and responding to the biblical command to be stewards of the earth.

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HOUSING PROJECTS
GET FEDERAL FUNDS

DPS 81259

NEW YORK -- Episcopal Church-sponsored housing projects in Utah, New York and Georgia have won federal funding and, when completed, will provide homes for 180 elderly and handicapped people.

Howard Quander, staff officer for housing at the Episcopal Church Center, serves as staff for the Executive Council Housing Organizing Committee and for dioceses, parishes and groups throughout the nation as they seek funds from the US Department of Housing and Urban Development to begin construction for the projects. This year, his office wrote nine such proposals and co-sponsored an additional three.

The three that were funded are in Brigham City, Utah; Geneseo, N.Y.; and Griffin, Ga.

In Griffin, a 100-unit project will be constructed with large support from parishioners of St. George's Episcopal Church and with a grant of \$3.942 million from the federal government.

The Geneseo proposal was spearheaded by the Upper South Street Senior Citizens, an Episcopal Church-related group which will build 46 units with the aid of a \$2.211 million grant.

In Utah, the Episcopal Diocese is sponsoring its third housing project with two others already in full operation. The Brigham City project will house 34 individuals or couples and received \$1.8 million from the US.

Quander said that most of the other projects fit all the federal criteria but were not funded because there were other projects and sponsors available in those areas.

This was so because budgets for every other type of public housing project had been cut and groups anxious to undertake such projects were concentrated in the one field: elderly and handicapped. As a result, there were about 60, instead of the usual five or six, projects proposed for each possible site.

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DOES CHURCH HAVE MEANS
TO PICK UP THE SLACK?

DPS 81260

NEW YORK -- Parish feeding programs are bolstering their operations. Other parishes are exploring starting such programs. Funding organizations are finding themselves overwhelmed with requests. The changes marking the American social service system caught no one by surprise, but recent conversations highlight the mixed emotions with which Church people are taking up the task.

The government theory is that a revitalized economy, coupled with a renewed sense of volunteerism, will more than make up for the budgetary cuts to social service programs. Personal, estate and corporate tax cuts and increases in corporate charitable deduction limits are expected simultaneously to revive the economy and support necessary social programs.

However, some analysts see a flaw in the theory. They argue that there is a built-in inconsistency in the theory because the money freed by tax law changes must be poured immediately into capital investment -- plant, equipment, investments -- in order for the supply side theory to work out.

The theory holds that such investment will create needed jobs and reduce the need for social dependency, but analysts still worry that the jobs that are created will be sophisticated and technical and, therefore, beyond the reach of most social service clients.

The tax cuts themselves are also viewed with mixed feelings. They are of greatest benefit to those in higher income brackets and, in the case of the lightened estate tax burden, actually reduce the incentive to give to charities.

Even the charitable deduction limit is viewed as "window dressing." One observer noted, "Corporate giving now doesn't approach the existing five percent level. The increase to ten percent will mean nothing."

On the other hand, changes in filing laws are expected to encourage those who don't itemize deductions to contribute more. Moreover, religious groups, where the level of commitment is higher, are expected to suffer less than foundations, academia, the arts and other beneficiaries of philanthropy.

However, while the view of the future remains very murky, there is little question that many people are afraid that the cuts will hurt -- at least in the near future until the theories are proven or abandoned.

The effect of that fear has been a dramatic increase in the number of grant requests made to Church funding groups. Spokesmen for the United Thank Offering,

the Presiding Bishop's Fund for World Relief, the Coalition for Human Needs Commission, and the various ethnic and social programs of the Episcopal Church Center all report a surge in requests began as early as last spring when people first realized that the changes were inevitable. Judith Gillespie, United Thank Offering coordinator, reported that the office usually received grant requests for about \$5 to \$6 million. "This year it was up to \$10 million and I'm pretty sure that all of the increase was from domestic requests."

Feeding programs, housing rehabilitation projects and almost any ministry that relied on workers hired through the Comprehensive Employment and Training Act (CETA) seem to be the ones in greatest jeopardy, to judge by the onslaught of requests. These requests make it clear that, while the effects of most of the budget shifts are uncertain, the loss of the CETA program workers is real and immediate.

CETA workers staff feeding programs, build low-cost housing and operate agricultural experiments. The program has also been used to support crafts and other skill-training programs. Steve Charleston, Native American ministries staff officer at the Church Center, noted that, partly because of the CETA losses, Native Americans would be absorbing about three percent of the budget cuts while making up less than one-half of one percent of the total population.

It has been noted that these changes were no surprise. Church officers seem to have been well prepared, and programs and policies are already being worked out.

The September issue of Episcopal Hunger Notes contains resources on starting food banks, pantries and soup kitchens and information on rural area feeding programs, counseling with the poor and wider outreach possibilities. Through the hunger network, this resource is already in the hands of most dioceses and a great number of parishes throughout the church.

Howard Quander, who directs training and housing programs for the Church Center, said his networks are "shifting back to creating models -- workable models that can be shared around the Church. We are also going into new training areas. Since local funds are likely to be needed for program and outreach, we are developing a program with the Chinatown Mission (of the Diocese of New York) to train small parishes in computer use that can eliminate costly bookkeeping practices."

Finally, all parties agree that the key factor in meeting the need will be the attitude of concerned Christians, and this factor now seems to offer some hope.

"One of the scary things about all this," commented Dr. David Crean, Hunger Ministries staff officer at the Church Center, "is that as people work harder to meet

increased local need, discretionary money that used to go to national and diocesan programs may dry up. It will be very important to keep the balance before the congregations."

Right now, the concern is deep and the balance exists, as Gillespie notes:

"Mrs. Taylor Lonsdale, who chairs the UTO committee of St. Timothy's in Hawaii, wrote to us recently to say that she and her husband had been looking for a project that was ministering to people who would suffer from the budget cuts. They were drawn to a Washington, D.C. free clinic which had been publicized in an urban mission brochure; and they are not only making a special offering to that, in addition to their continued UTO support, they are talking it up around the parish and hope to get wider support for the clinic."

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